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A
S E R M O N
PREACHED IN THE
C H U R C H
OF THE
UNITED PARISHES OF
St. VEDAST FOSTER, *and* St. MICHAEL-LE-QUERN,
L O N D O N.



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PREACHED IN THE
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OF THE
UNITED PARISHES OF
St. VEDAST FOSTER, *and* St. MICHAEL-LE-QUERN,
L O N D O N,
ON FRIDAY, FEBRUARY 28, 1794,
Being the Day appointed for
A GENERAL FAST.

BY FRANCIS WOLLASTON,
RECTOR. *TK*

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ST. R. M. O. N.

MEMORANDUM

C. H. R. C. H.

1871

OF THE

RECORDS OF THE



OF THE

A GENERAL

BY FRANCIS W. B. L. S. T. O. N.

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S E R M O N.

LUKE, xxi. 36.

“WATCH YE THEREFORE AND PRAY ALWAYS, THAT
 “YE MAY BE ACCOUNTED WORTHY TO ESCAPE ALL
 “THESE THINGS THAT SHALL COME TO PASS, AND
 “TO STAND BEFORE THE SON OF MAN.”

THESE words, as stated by St. Luke, are the concluding exhortation of our blessed Saviour to his disciples, after he had been answering a question they had proposed to him concerning his second coming.

The whole passage is much more fully related in St. Matthew's gospel, (a) where it is said that (b) “As Jesus sat upon the Mount of Olives, the
 “disciples came unto him privately, saying, Tell
 “us when shall these things be? and what shall

(a) Ch. xxiv.

(b) xxiv. 3.

"be the sign of thy coming, and of the end of
"the world?"

This question, in its more immediate meaning, certainly referred to what had been related just before: the disciples' admiration of the building of the temple at Jerusalem, and Jesus having expressly foretold to them the entire demolition of it: "That one stone should not be left upon another which would not be thrown down." "Tell us," say they, "when shall these things be?" But, as if they were led on by some spiritual influence, they not only add, (c) "What sign will there be when these things shall come to pass?" but they seem to include in it a farther question concerning "the end of the world."

What might be *their* meaning is not perfectly clear: neither is it perfectly clear to what some particulars in our Saviour's answer, given to us in the latter part of that chapter, refer. All the first part certainly belongs to the destruction of Jerusalem; which was literally and punctually accomplished about forty years after, just as Jesus had declared it would; when those who had attended to this his declaration, and taken warning by it, and followed his advice, escaped from that horrid scene which overwhelmed others.

(c) Luke xxi. 7.

The latter part, as I have already observed to you, is less clear in its meaning. For though, to every unlearned or superficial reader, it must naturally appear to refer to a still greater and future event; the end of the present state of man, and Christ's coming to judgment; or his coming to establish some new scene or order of things in his kingdom, previous to the general resurrection, when "some shall be taken and others left;" and though very many of the learned have understood it in this its most obvious meaning: yet many likewise there are of first-rate abilities, and sincere believers in Christ's second coming, who consider the whole of this passage as relating solely to the destruction of Jerusalem, and the dispersion of the Jewish nation, cloathed in highly figurative language, according to the manner of Eastern writings.

Be that as it may; though it would be acting in a way disingenuous towards you, for me to build any thing upon a passage of doubtful interpretation; yet since the words I have chosen for my text convey a meaning I could wish to impress well on the minds and hearts of men, there can now be nothing improper in my calling upon you in these words of our Saviour himself, to "Watch and pray, that ye may be found worthy "to escape those things," which we know from

various other passages in the holy scriptures, are yet to "come to pass;" and that ye may "stand before the Son of Man."

On a solemn occasion the last year, when we of this nation were invited to offer up our joint prayers, as we are on this day, to the Divine Majesty, for imploring his blessing, I did not attend my duty among you in this place. The critical posture of affairs at the commencement of that winter, seemed a call upon every man who wished well to his country, to remain steady at that post where his labours appeared likely to be most wanted. A minister of the gospel in this great city is but one among a multitude. Here also are magistrates of far superior power to watch over the conduct of the people. But in a private country parish the case is otherwise. The labours of a pastor there are not confined to the pulpit or the church service. His knowledge of every one around him, and theirs of him, afford opportunities for seasonable hints of advice, which have their use. The principles of the people as well as their morals, are often influenced by small occurrences in this way, which cannot perhaps be touched upon in public, or at least which are commonly attempted in vain. A minister of God, as his strength decays, and obliges him to be less frequent in the one,

feels the effect of private admonition increase : and, in any particularly perilous season, if he has obtained the confidence of his parishioners, they look up to him for advice, and frequently for support ; and from the highest to the lowest, are often kept thereby in the right way.

On this account it was that your pastor has so long absented himself from among you ; that whatever small influence he possessed, might be exerted there, where it might have the most effect.

On the Fast of last year he expressed his sentiments fully on the then posture of affairs : and that what was addressed to a small parish in the country, might not remain confined within its bounds, the whole was afterwards made public. That discourse therefore shall not be repeated to you. It has now been some months in the hands of every one who chose to look into it.

I reminded that flock, as it may be proper to remind you, that in my discourses I have much more frequently glanced at the fashionable error of unbelief, than either of you may perhaps have esteemed necessary. But, though I had no fear concerning them or you, as being at all inclined that way ; yet the mischievous strides that pernicious error had been making in other countries, gave me a dread of that infection spreading here.

Little was it to be foreseen it could have gone such lengths as it has. Yet what has happened, fully justifies those apprehensions I had entertained, and the reiterated pains I have taken to guard against it.

Spread itself it has now beyond all measure in a neighbouring country till its horrid consequences begin to be seen and felt by the surrounding nations. An awful scene! big with instruction to mankind.

The superstitious errors of Popery, seen through by an enlightened and lively people, had misled their favorite writers to a faulty conclusion. The corruptions of Christianity, which they beheld in pomp and splendor in the Romish church, they mistook for Christianity itself. Thence, instead of rejecting the superstructure, and keeping to the foundation, they rejected both; and betook themselves to Deism in its stead. All those revelations we have in the holy scriptures, blended as they are in the Romish church with false legends and superstitious observances, were supposed by them to be mere fictions of the priesthood: and the cruelties exercised towards Heretics in many countries, justly staggered their belief in a religion which otherwise they might have been inclined to believe; and drove them farther from the faith.

-iii To Deism, or natural religion, many of their writers first had recourse. That is, some wavering belief in a God, who had created the world; but who, leaving man to himself, and the unassisted use of his reason to discover his Maker from the works he beholds, never, as they contended, had vouchsafed to reveal himself or his will to him.

But as man left to himself, without the guidance of revelation, has always wandered, either to superstitious fears on the one hand, or to licentiousness, a throwing off of all restraint on the other, so has it happened with these philosophers, as they affected to call themselves, of a sister nation. Emerged from the superstition of Popery, the generality of them were not content till they flew to the contrary extreme of Atheism. The frame of nature they disdained to call the work of God, but ascribed it to a power in nature itself; as if nature in such a case were any thing but an empty name. Eager in the investigation of science; observing the wonderful simplicity in the contrivance of every part, which produces the effect designed by its Maker; they forgot the Maker himself, and ascribed the whole to the immediate cause they discerned, without pursuing the thought to the necessary conclusion, that such

apparent cause must itself have had some intelligent mover, who gave it the power it possesses.

The general tenor of the lives of these philosophers gave some weight to their opinions. Moral, at least as much so as many of the most zealous believers, and even of their clergy, whose failings they were eager to expose: affecting humanity towards others, as a reproach to the persecuting spirit of the Romish church: studiously bringing forward upon all occasions every superstitious error; every false legend; every suspicious miracle among their ecclesiastics; every doubtful interpretation of scripture, or false reading, or error in doctrine, which had crept into the church in the dark ages, and from a veneration for antiquity had been retained; laying all these to the charge of Christianity itself; and from what is false, arguing with plausible subtlety against what is true; they gained but too powerful an influence over the minds of wavering believers; who less moral in their practice, are often but too ready to free themselves as they think from the restraints of religion, and give an unbounded scope to licentiousness.

Thus it happened there. And thus it happens too commonly, wherever these pernicious principles are disseminated.

Not so among the generality of this nation, where Christianity is taught in greater purity : Christianity, as derived from the holy scriptures themselves. Though different sects there are among us ; yet do we of the church of England, the clergy among every denomination of Protestant Dissenters, the preachers among those called Methodists, all appeal to the holy scriptures themselves ; and disavowing all human authority, profess all of us to submit every doctrine to be tried by that test.

True it is, there are those among each of us, who have a higher veneration for some of the doctrines of Christianity than others ; the doctrine of the Trinity, in a more rigid or in a more lax interpretation of it ; the incarnation of the Son of God ; the atonement and satisfaction of Christ ; together with others which might be named : yet do those who endeavour to explain these truths in the lowest way, all believe most sincerely in God, the Creator and Ruler of the world ; and all maintain his having revealed his will to man by Moses, and by the prophets, and last of all by Jesus of Nazareth ; whom all sectaries among us acknowledge to be the Christ, the Messiah, the Son of God, foretold by the prophets, and sent from God to redeem mankind. In these we are all agreed. Of these, few indeed there are in this

nation who pretend to doubt. These general truths, though variously explained according to the different conceptions of men, are so constantly laid before the people in scripture language, and with appeals to the holy scriptures from whence they are derived; and the holy scriptures themselves are so dispersed over the kingdom in our native tongue by every sect among us, and given into every hand that the owner is willing to hold forth to receive them; that the bulk of the people are little disposed to doubt of their truth. Vicious ones certainly there are in this as in other countries, who do not pay sufficient attention to these matters, nor behave in a way suitable to their importance; but the rejecting of them as falsehoods, is not among the crimes of this nation in general.

The travelled gentry and nobility they are among whom this error mostly resides; and from whom this mischief is to be apprehended. Young men, untaught in the principles of any religion whatsoever; never trained to any regard towards religious duties; sent forth into foreign lands before they know any thing of their own country, except the follies of it, greedily imbibe the manners of the people with whom they mix. There, finding the ostensible shew of religion on the Continent to be superstitious pageantry;

professed by some, ridiculed and set at nought by others; they readily join hands with the latter, and bend the whole force of their wit to deride all religion as an invention of the priesthood, and an uneasy, and as they contend an unnecessary restraint upon their youthful passions. Thence they return hither, bitter enemies to Christianity itself; of which yet they know not the first principles, and on which they never designed to cast a thought.

Little might this be apprehended as of any consequence to the generality of the people, were it not that fashion always has its allurements merely as fashion; and when to this is added the natural propensity in man to cast off all restraint, it becomes necessary to guard ourselves against the contagion; to cheque the spreading of infidelity, and to warn unwary youth of their danger.

That you know, I have often done in this place: not as fearing you, but as cautioning you against those who might seduce you or your children from the truth.

Perhaps that may now be less necessary than at any time heretofore: the mischievous consequences of unbelief being in the present day so glaring before all our eyes, that it seems by the good providence of God to be working its own destruction, or at least to carry its own antidote

on its front. Every nation, civilized or uncivilized, holds up both its hands in abhorrence of the baneful effects it has produced. If the rulers and princes of the world have heretofore been forgetful of God, that seems not to be the case now. Those under them in every department who used little to think of a Deity, and seldom had his name in their mouths, but to blaspheme with unmeaning oaths, now speak another language; and dreading what is coming upon the earth, talk at least, and we must suppose do seriously think of him, as the Great Arbitrator of the world, in whose hand we all are, and from whom alone we must look for help. The blasphemous decrees of a neighbouring convention; not content with abolishing some of the superstitious pageantry to which that nation had been accustomed; but putting a stop to all religious worship whatsoever; setting aside all acknowledgment of a Deity; abrogating all observance of his Sabbaths, that commemoration of his having created the world; effacing as far as they can, by their new kalendar, all remembrance of their periodical return from the minds of men; disavowing all belief in a future state after death, all expectation of any punishment for the worst of crimes, but what may be inflicted by man—are an astonishment to mankind, and have caused the free-

thinking and free-speaking by-stander to become more firm believers. Truths we daily hear burst from lips which never had been accustomed to such language; the certainty of there being a God in heaven; the certainty of his having declared his will to man; the certainty of his having declared to us another state, in which we shall receive the due reward of our deeds; the certainty of his having declared things many times long before they came to pass, in proof that those who declared them were sent by him, and in proof that he is the Governor of all the nations; the certainty of his having declared things that are yet to be hereafter; and the certainty that what he has so declared will come to pass in its due time. These truths are to be heard in the freedom of conversation, in mixt company now: not only among the learned, not from the clergy, but among the various orders of men, both high and low, and from the laity themselves; from persons who a few years ago would have taken offense if one of our order had ventured to introduce such a topic of discourse.

May we not then congratulate one another in this nation, where we find the horrid scenes acting abroad are taking this turn upon our minds? Must we not ascribe it to the over-ruling hand of God, who always brings forth good out of the

evil man had devised; and who, while he suffers that deluded people to reap the fruit of their own perverseness, sets them up as a warning to all surrounding nations, to avoid the like? What passes here we behold, and ought to receive with thankfulness. But must we not likewise suppose, that these things may possibly have a similar effect upon the sentiments of the people in other countries also? It is not for us alone that the sun shines, or the stars bespangle the canopy of heaven, and guide the wandering mariner. It is not for us alone this warning is held forth, but for mankind in general; and we must hope that in other nations the like effects are produced.

In respect of Politics, or the regulations of government, we may observe it has had that effect in every surrounding nation. Though liberty be desirable to every one, in every station of life; and though mankind are more than enough disposed to question the authority, and resist the power of their rulers (though so far as they do it with temper and moderation, they are not to blame for examining the grounds and the reasons for that authority which is exercised over them) yet the woful experience of what has falsely been held forth as liberty and equality among our neighbours, has taught us all, that liberty is not there where all restraint is cast

aside: that Liberty is, not only the right every man has to do what he pleases with his own, but the power of maintaining that right against the oppressor; that Equality is, the equality in all, the weakest as well as the strongest, in obtaining redress when they are injured. This is true liberty. This truly is equality. But is not this to be found where anarchy rides triumphant: where a set of turbulent demagogues take the lead; and plunder the rich, and harass the poor, and oppress the farmer, and starve the land, and drive the manufacturer from his bench, and the trader from his shop, and the merchant from his books of account, to rally forth and take up arms to maintain these leaders of a faction in the power they have usurped? That alas! is the liberty, that the equality they have established with such vain boasting; and whoever dares to utter a syllable against its excellence, is cut off without remorse; butchered by thousands and ten thousands, to gratify the revenge, but not to satiate the thirst of power, in these leaders: leaders, delegated by the people among several others, merely to consider of a form of government, who, driving their associates from the assembly, have assumed the whole executive power to themselves.

From this awful example mankind have learned a lesson they stood much in need of being taught: the lesson of obedience, *for their own good*. A lesson it has afforded to Rulers too; to be temperate in the exercise of that authority which has been committed to them for the people's welfare: but it is a lesson to the People to submit for their own sakes to the laws of the community in which they live. Liberty is but a name, where a person is subject to the changeable will of another, whether that other be called a king or a deputy to a convention. Equality is an impossibility; seeing the differences among mankind in their capacities, and the necessary subordination there must thence arise; excepting that equality, which ought to be enjoyed by every member of every community; the living under the restraint of equal Laws; laws, equal and impartial, to restrain the high as well as the low; secure in his property, whether inherited from thrifty ancestors, or obtained by his own industry; safe in his person; and at his own free choice so to conduct himself or his affairs as he judges best, provided he does not endeavour to interfere with the rights or freedom of another.

This lesson we all have learned from the examples before us, more fully than we any of us

had understood it before : and we see that other nations have learned it too. The same we must hope is the case in respect of Religion, and men's regard to God ; excepting that in other countries, being many of them addicted to the errors of Popery, they have not those opportunities you enjoy, and which every one in this nation enjoys, of knowing the will of God from the holy scriptures ; or of making inquiry for yourselves into the truths he has revealed to man.

To touch upon any of those truths now would be entering into a field much too wide, when it is high time for me to hasten to a conclusion. Yet suffer me to trespass upon your patience a little farther. For a few particulars there are which I could wish to suggest to your thoughts in the present posture of affairs ; on which, though it would be presumptuous for any man to dogmatize, yet it should seem right for every one to cast a thought ; and a duty incumbent on the preachers of Christ's religion to exhort them so to do : I mean those Prophecies which remain yet to be fulfilled in their season.

In a late discourse, to which allusion has been made already, it was mentioned, that the destruction of Jerusalem, and the dispersion of the Jews, were particularly foretold by Christ himself : and that this is a standing miracle, and

a proof before all our eyes at this day, of the truth of his prediction : Jews being to be seen scattered through every nation, a by-word and a term of reproach among all people ; yet swarming every where in multitudes, a distinct race of men, and never mixing so as to coalesce with the general mass.

The falling off from pure Christianity to Popery, in the Western, and to Mahometanism in the Eastern division of the church of Christ, were observed therein likewise, as having been foretold by his Apostles ; and carrying many very evident marks of being what had been intended by them.

The downfall of each, it was also said, is declared in the book of Revelation ; as what would signally be fulfilled in its season, and before the second coming of Christ to judge the world : and also that a specific number of years seem, by the prophet Daniel, as well as the Apostle John, to be determined for their continuance ; the exact term of which we may be very certain will punctually be observed, and perhaps there may be ground to think, that they now are drawing towards a conclusion ; though it is not for us at present to know precisely the points from which they are to be reckoned, or how to compute them.

Of these things themselves, there is not the least doubt to be entertained by those who believe the holy scriptures; who look into the prophecies, and consider those which have already been accomplished; and thence with awful expectation wait till the rest become evident; as most assuredly they will, to the confusion of some, to the exceeding joy of others, but to the astonishment of all then living upon the face of the earth.

That "scoffers there will be in the latter "days," who will turn to ridicule the expectation of Christ's coming, is positively declared to us (*d*). And it has been expected by many learned men, that there will be a great falling-off from Christianity before it. That the ten kingdoms into which the Western Roman empire should be divided (and into which it was divided) would "for an hour," as it is called, that is for a certain specific time, all "give "their power to the beast," or conspire to aggrandize the see of Rome; and would each of them fall off from it, or be cut off in succession; are likewise positively declared to us. That the Papal power itself should then finally be destroyed, with a most signal destruction; and that the Kings of the earth would (*e*) lament over

(*d*) 2 Pet. ii.

(*e*) Rev. xviii. 9.

it, but that the saints or true believers in Christianity should then rejoice, that salvation (*f*) was coming upon the earth: all these, alluded to as distant by Daniel, in a vision then sealed, are specified more particularly by St. John, in a vision not sealed but open.

How far what we behold at present, is analogous, or bears any resemblance to these declarations of holy writ, I leave to yourselves to judge.

That, with respect to the Eastern church, it was to be over-run by the Saracen host, and groan for a certain term of years under Mahomedan thralldom, we have likewise intimations, though perhaps in some respects less clear, both in Daniel and John: and from the former in particular, we seem to learn, yet is not that quite certain, that a great power will arise in the North, by which that will be overset too, after a similar term of years.

How far a great overgrown Northern power, which within a century, from very obscure beginnings, has been rising to a stupendous highth, may be intended by the prophet, it is not for me to say; but it behoves me to recommend it to you to consider.

(*f*) Rev. xix.

That the Jews, who, for their rejection of the Messias when he came in an humble and suffering state, have been dispersed over the earth, will at length acknowledge him, and be restored to their own land; and that the descendents of those of the kingdom of Israel, who under Shalmaneser (*g*) were carried into bondage, whither we scarcely know, and whence they never yet have returned, will nevertheless be restored too; has been declared in terms of which no doubt can be entertained.

How far the present scene, if it be a prelude to Christ's second coming, may awaken the Jews; or may become known, and be considered as an object of attention to the dispersed of the kingdom of Israel; and may dispose them both to receive Him for the Messias whom they have so long expected in glory; and may induce the Jews to look back into their prophetic writings, and find therein that he was first to have come in a suffering state; (*b*) and, acknowledging their error, may at length acknowledge Jesus of Nazareth, whom they had despised and crucified, to be truly their Messias; it is not for me to say. But I will say, that it is for them to consider; and for us all to reflect upon.

(*g*) 2 Kings xvii.

(*h*) Isaiah liii. &c.

The days may not be far distant when some of these things will have their accomplishment. The scene now displayed before all our eyes, is unparalleled in history: and awakening surely to every considerate mind,

The bursting forth of barbarous nations overthrew Imperial Rome, the dragon in the book of Revelation (*i*), and broke it into ten kingdoms. Those kings are said, in the same prophetic book, to (*k*) "give their power and strength unto the "beast," or the woman that sitteth on the beast, (which, from the interpretation of the angel, manifestly alludes to Rome Papal) for a certain season (*l*) "until the words of God shall be fulfilled." We of this nation have already quitted her communion above two centuries. Some others have done so too. A sudden madness breaking forth in one of the most civilized of nations, lately become all at once beyond conception savage, like a torrent of infernal spirits let loose upon mankind, threatens all kingdoms, but threatens Rome itself too with desolation! To what these things do tend, or what may be the event, it is impossible to foresee: yet, surely, it behoves us all to look around us, and to consider.

(*i*) Chap. xii,

(*k*) xvii. 13,

(*l*) Verse 17,

Wisely it should seem, as well as most honorably, did we of this nation, in our public capacity, decline interfering in their troubles, till necessity constrained us to defend ourselves against an unprovoked attack; silently meditated and contrived abroad, and secretly carried on within our own bosom, till it was just upon the point of taking effect. The discovery alarmed and roused us; and has moved their rancor to so high a pitch, as to make them more than ever inveterate against us, beyond what they are against any other nation. While that continues, and while fierce madness rules their councils, it is impossible for us to sheathe the sword. What Christianity certainly would advise in almost any other case, Christianity itself cannot advise now. Till they have some Form of government within themselves, at least till they have some known Laws, or some Principles by which to regulate their conduct; it is impossible to enter into any Treaty with them. Any Contract with them would be as nugatory, as a contract with a madman, or a set of ravenous beasts.

Yet how to conduct affairs in the present case, is an arduous task indeed. Wisdom is but the experience a man has derived from his own observation, or from the collective experience of those before him. Here experience fails us all.

If therefore the Princes of this world err in their judgment in the midst of such a scene; if those who conduct the affairs of their respective governments mistake in the path they should pursue; it is not for us to blame them. The path is new, and untrodden of the sons of men.

Thanks to the Almighty, we have a King upon our throne; who is not only respected but most cordially and most deservedly beloved by his People; and a vigilant and active Leader in our councils, who certainly is awake to the complicated affairs he has to conduct; and who seems to conduct them with wonderful discretion. Malice may traduce, or petulance may misinterpret, the best concerted plans; but no one can charge him with indolence or inattention. The greatest abilities may err in such a case; or it may be intended by the Almighty Ruler, that all the prudential devices of man shall fail; to prove to men that He is the Governor among the nations. Human rulers can but decide, and act according to the best of their judgment, and leave the event to Him in whose hands are the issues of life and death, and all things here below.

As to us, the bulk of the People, we have enough to engage all our thoughts: and happy ought we to account ourselves, that we have no share in the conducting of these matters, to call

off our attention from our eternal concerns. Awful and peculiar are the present times beyond example: and surely the looking forward to a catastrophe which may be coming forward, is a most important concern, and deserving of our most serious attention. Whether it shall be productive of joy and exultation to us, or of shame and confusion of face, depends entirely upon ourselves. The shock, whenever it comes, may, and most probably will, be alarming to the best, and best resolved minds. But, if we can look up to God with clean hands and upright hearts, and with awful expectation wait for the appearing of his Christ, the Lord from heaven, to establish his glorious kingdom upon earth; we need not terrify ourselves at the thought, that possibly it may be approaching before many years are elapsed; that possibly these which we now behold may be some of the signs preceding those times; but, on the contrary, should rejoice with exceeding joy. For, though our Saviour tells us, (*m*) “there
 “ will before that time be distress of nations,
 “ with perplexity;” and “men’s hearts will be
 “ failing them for fear, and for looking after
 “ those things which will then be coming upon
 “ the earth;” yet to his disciples he says,
 “ When these things begin to come to pass,

(*m*) Luke xxi. 25.

“ then look up, and lift up your heads, for
 “ your redemption draweth nigh.” “ When ye
 “ see these things come to pass, know ye that
 “ the kingdom of God is nigh at hand.”

Then—let us, my brethren, take care, each of us for ourselves, that we be of that happy number; and be reckoned at that day by Him among his true disciples. To move you to this, it is at all times my duty; and more particularly on the occasion of this solemn meeting. Not that I would presume to say, that the Day of the Lord certainly is nigh at hand; for it may yet be many ages distant, though its signs should begin to unfold themselves now; but I must be allowed to say, that some signs do appear to indicate its advance, fully sufficient to justify my calling upon you to consider them.—Thinking thus, it must be my duty to exhort you (it must be the duty of us all to exhort each other) to look up to God from whom alone cometh salvation; to cleanse our hearts before him; that whether we live, we may live under his protection here; or whether we die, we may die in his true faith and fear; or whether we be to be taken up to Him to partake of his kingdom in glory, or be summoned at once to our last account; we may be found always ready to give up that account with joy.

I shall conclude, therefore, exhorting you in the words of our Lord himself, prefixed to this day's discourse; " Watch ye therefore, " and pray always, that ye may be accounted " worthy to escape all these things that shall " come to pass, and to stand before the Son " of Man."

THE END.

[77]

Lately published by the same Author,

1. Two SERMONS, preached in the Parish Church of *Chislehurst* in *Kent*; the first on Friday, April 19, 1793, being the Day appointed for a General Fast; the second on Sunday, June 2, upon reading His Majesty's Letter in Behalf of a Collection for the French Clergy. Price 1s.

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